587 835 /35 cont./ In several cases a man married the younger sister of his deceased wife. One likes to see sisters "succeeding each other on the pillow" because it is believed that the children from the first marriage will be better taken care of by someone who already knows them well than by a stranger, and also because by such a marriage existing ties in the family are continued. At the same time, several cases were [837] registered in which a man made his wife's sister pregnant.

Such a relationship generally is not regarded as salimara'. /36/ It does, however, cause a great deal of commotion because, according to the decrees of Moslem law, a man may not be married to two sisters at one and the same time. In such a case the man must first oust his wife, therefore, and only after the iddat period has elapsed, may he marry her sister. During the entire period, he, like the pregnant woman, is tumannjala (1) with respect to her brothers and other male

1. See Chapter III, third part.

relatives.

[578] It is said that this man has made two women unhappy at once. Reconciliation takes place less readily, and the commotion is greater than in the case of an "ordinary" [684] marriage by flight. In a verdict handed down by the Sawitto Native Court, a couple was sentenced for salimara' in such a case. In his opinion on this verdict, Dr. A. A. Cense called this interpretation incorrect. He thought that only after the decrees of Moslem law became known did the notion arise that this relationship should also be regarded as salimara'. I cannot declare myself in entire agreement with him on this point. The interpretation does show, however, that, just as in the cases of sexual contact between a man and his stepdaughter, here, too, a doubt exists as to whether or not this